Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

[For the Christian Register.]

RELIGION DEMANDS EFFORT.

A great obstacle to the influence of the gospel lies in the sloth and indolence of men. Christianity not only directs our ordinary conduct, but also enjoins duties and services which ordinary life does not demand. It is remarkable that in the scriptures, all the representations of a religious life imply active and laborious exertion. It is a race to be run, a contest to be fought; the kingdom of heaven is to be entered by violence; to pass the straight gate we must strive with earnestness and zeal. Against this, the indolence and apathy of mankind oppose themselves. It is first necessary to study our wants, and our duties; for the mind does not readily perceive its imperfections, and the knowledge of our duty depends on the relation of principles to our circumstances. And when our duty is known, we delay to act upon it, and often wear out the sense of it through procrastination and thoughtlessness, the influence of present objects, and trifling engagements and accidents. We need, therefore, fixed resolution and constant exertion that our duty may be known, and the knowledge applied to practice.

The influence, too, of religion is not directed to separate, solitary, individual actions; it operates to establish dispositions and principles, which are to be the habitual motives and rules of life. But there is labor and difficulty in the formation of habits of holiness. How much have we to contend with in the establishment and operation of religious principle! Within, are strong passions which must constantly be ruled, desires after the world to be subdued, corrupt affections to be purified, indifference and coldness to be quickened to interest and zeal, levity to be turned to serious thought, and propensities and sins dear as the right hand to be cut off. Without, earth presents all its allurements to retain our affections and retard us from heaven; the cares of the world claim all our thoughts—property is to be acquired, reputation to be raised or sustained, children to be nurtured and fitted for the world—which distract the mind and take up all our interest and concern. Pleasure too approaches with its temptations; the example of others urges us onward; the scenes and objects of sense attract all our desires and the sublime and glorious objects of faith are distant and unobserved. Against all these we need constant watchfulness, exertion, and prayer; we need frequent and solemn reflection; we need that eye of faith, which fixes its steady sight on the regions beyond the grave, unmoved by the shadows and vanities that are passing before it.

The rewards of the gospel are not of this world. The Christian now must toil and labor; his course sometimes be darkened by anxiety, sometimes embittered by penitence and tears, sometimes visited with a joy from heaven, and cheered with waters from the river of life—but heaven only is his recompense and home. But men are under the control of present objects; their minds do not embrace the future with sufficient zeal to lead them to the exertion and labor which a religious life requires. They spend their affections and hopes on the world; here they find objects enough to excite an interest, to sustain their hope, and to communicate pleasure, though transitory and unsatisfying. They give themselves up unthinkingly to the direction of the passions, the example of others, and the power of present interests, unconcerned, if no gross guilt be contracted, rather than overcome their indolence and corruption, and seek, by a life of active exertion, of diligent and watchful purity and benevolence, and earnest and sincere devotion, the favor of Him who designed and who calls them to glory and immortality.

Ought these things so to be? Has Jesus Christ entered the world and suffered for us, and shall we be unmoved by his instructions, and example and death? Shall the regions of immortal blessedness be opened before us, and yet all our thoughts and affections be buried in this world? Shall death be fast stealing upon us, and the shadow be ready to depart, and yet we make no serious preparation for the world which soon must receive us? Oh no! Let us fix in our minds a firm faith in all the truths of that gospel given for our direction, study its nature and requirements, reflect seriously on the great destination of our being, and the absolute necessity of a life devoted to the service of God. Let these thoughts lead us to the throne of mercy in prayer, let them go with us to daily life, and influence all our actions and conduct. And thus we shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour, and shall be preparing for those blessed rewards which he will bestow on all his faithful disciples.

N. C. S.

SELFEXAMINATION.

Of all the instrumental parts of religion, there is none in its nature so likely, none that in fact does influence men's behaviour so effectually, as this one of selfexamination. It may be said of selfexamination with the same truth that it was said of prayer, that selfexaminntion will either make us leave off sinning, or sin will make us leave off selfexamination. It is an exercise, which, if honestly persisted in, will make the worst man in the world grow better. *Paley.*

DOCTRINAL.

OPINIONS AND CONCESSIONS OF THEOLOGICAL PROFESSORS.

The following extract is from the seventh chapter of Dr. Worcester's late work on the Atonement.

Professor Stuart has expressed the following opinions:—

'God is just; therefore he will punish sin; and if we read only the book of nature, must we not say too with Seneca—*Therefore he cannot forgive it*? But revelation discloses his attribute of mercy; and mercy consists essentially in remitting the strict claims of justice, either in whole or in part.—In the agonies of Christ, a personage of such transcendent dignity and glory, we see the terrors of divine justice displayed in the most affecting manner, and are impressively taught what evil is due to sin. In the pardon purchased by his death, we contemplate the riches of divine mercy.' p. 25.

I shall not remark on the account here given of the 'book of nature,' except so far as to express my belief, that a due consideration of the long-suffering of God and his innumerable favors to sinners, might naturally excite a hope, that with him there is forgiveness for the penitent,—and that this hope might derive some strength from observing how far vice is connected with misery, and reformation with happiness, in the course of natural providence. But I may seriously ask, Who can see '*riches* of divine mercy' in pardon conferred on the penitent only on the ground that it was 'purchased' by the sufferings of an innocent substitute? If such representations were just, would they not evince rather the *poverty*, than 'the *riches* of divine mercy?'

The Professor admits that 'mercy consists essentially in remitting the claims of strict justice, in whole or in part.' Hence the mercy displayed in pardon must be in proportion as 'the claims of strict justice' are remitted. I may then ask, how much is there of mercy in a pardon '*purchased*' by a substitute, who suffers an equivalent to all the demands of the law? In respect to the sinner, the whole of the claims of justice may be remitted; but this does not decide the question as to the degree of mercy displayed by the sovereign; for all that is remitted to the sinner, is supposed to have been required of the substitute, and suffered by him.

But what are 'the claims of strict justice?' Does strict justice claim a right to inflict penal evils on the innocent, as a substitute for the punishment due to the guilty? If not, how can the claims of justice be answered by such infliction, 'either in whole or in part?'

It will be said, that the Son of God *consented* to suffer as our substitute. But where is the record of such a consent? I know not. Supposing, however, that it could be found, would such a *consent* make it right to inflict the evil on him? Could a father thus derive a right to punish the innocent instead of the guilty son? Or could a king thus derive a right to punish an innocent subject? The answers to these questions must be in the negative. It is an object in every just penal law to distinguish the innocent from the transgressor, by exposing the latter only to be punished. When just and necessary sufferings are inflicted on the transgressor, these sufferings may be said to answer the demands of the law, or the claims of justice; but as neither the law nor justice has any such demands on the innocent, I cannot see how 'the claims of strict justice' can be answered, 'in whole or in part,' by the penal sufferings of an innocent substitute.

Dr. Murdock's Concessions.

Dr. Murdock has made one concession relating to this subject which surprised me. Speaking of the divine law, he says,

'When once a creature becomes a transgressor of its commands or prohibitions, it never is satisfied and never can be, with any thing short of the full execution of the threatened penalty on the trangressor himself. And the same is true of criminal law under human governments. No judge can admit an innocent person to suffer an infamous or capital punishment in place of the person found guilty. If a few rare instances of such a procedure can be gleaned from ancient history, they must be ascribed to the ignorance of the times; for neither distributive justice nor the sound maxims of criminal law will vindicate them.'—*Discourse on the Atonement.* pp. 32, 33.

He then mentions the case of Zeleucus, the Locrian lawgiver, whose son, by adultery, had become exposed to the loss of both eyes; and the father wishing to honor the law, and at the same time to favor his son, caused one of his own eyes to be plucked out instead of one of his son's. On this strong case Dr. Murdock remarks—'The father's loss of an eye was not what the law demanded, nor any part of it.' In applying the anecdote, he observes—'And thus, also, the bloody sacrifice of the Mediator was not what the law of God demanded, or could accept, as a legal satisfaction for our sins. All it could do, was to display the feelings of God in regard to his law; and to secure, by the impression it made, the public objects which would be gained by the execution of the law.'

Who could have expected, that a writer possessing such clear views of the barbarity of substituted sufferings under human governments, would have appeared as a public advocate for such sufferings under the government of God! If the 'few rare instances' of such sufferings among men are to be 'ascribed to the *ignorance* of the times' when they happened, can it be doing honor to Jehovah to impute to him sush a policy?

Besides, if the 'bloody sacrifice of the Mediator was not what the law required or could accept,' what were 'the feelings of God in regard to his law,' which were displayed by the supposed substituted sufferings? Was it *possible* for God to show *respect* for his law, by doing what the law did not require, and could not accept? To honor a law, respect must be shown to its principles as well as to its precepts. If the sovereign himself violates the most important principles of his law, he does it more dishonor than a subject can do by violating its commands. If a law makes no provision for substituted sufferings,—does not require them, and cannot accept them, how can it be honored by such substitution? May we not then suspect that the doctrine of substituted sufferings, like 'the few rare instances' of their occurrence, should be 'ascribed to the ignorance of the times' in which it had its origin?

Any being, who has a right to make a penal law, must be supposed to have a right to remit its penalty, in whole or in part, whenever he sees reason for so doing, and on such conditions as in his opinion will have the most salutary influence. But whether any being in the universe can properly be said to have a *right* to transfer a just punishment from the guilty to the innocent, is at least very questionable; for no being can have a right to do wrong. Considered as an expedient for honoring a law, or for vindicating the honor of a sovereign, what can be less adapted to such puposes than substituted sufferings? Conduct which violates the principles of every just law, cannot be made equitable by the *authority* of a sovereign, nor by the *consent* of an innocent sufferer. If God were now standing on the ground of substituted suffering, would it be possible for him to repeat his appeal to the consciences of men—'Are not my ways equal?'

Dr. Murdock has another concession which I shall quote, in the hope that it will excite more candor than is now generally prevalent. Prior to the statement of his own views of the atonement, he observes,

'For the attainment of salvation, it may be sufficient that we know, and believe firmly the simple fact, that there is forgiveness with God for the penitent believer, on account of something which Christ has done or suffered. Not much beyond this have the knowledge and faith of the great body of Christians in every age extended.' pp. 6, 7.

It is doubtless desirable to obtain more definite views of the subject than is here supposed to have been possessed by 'the great body of Christians.' But it is very questionable whether more light than darkness has been thrown on the doctrine by metaphysical reasoners, who have not been contented with the simple manner in which the doctrine is stated in the New Testament.

I may add—if 'for the attainment of salvation' more is not necessary than is supposed by Dr. Murdock, how melancholy is the fact, that this affecting subject has been the occasion of so many bitter controversies, and anti-christian censures one of another, among men who have professed to be followers of the Lamb! The defect of temper thus evinced, is, in my view, more dangerous than any defect of mere opinion.

BIBLICAL.

We have marked for use in two or three successive numbers of our paper, some passages in a volume lately reprinted in this country—'Letters from the Ægean. By James Emerson, Esq.' The writer, an Englishman, visited the Mediteranean in 1825, and having in a previous publication given some notices of Greece has in this work presented his observations on the eastern coasts and islands of the Levant. He appears to have carried to these scenes a mind stored with literary and religious associations, and often borrows light from what he saw, to illustrate passages of scripture.—Ephesus and Smyrna and each of the seven cities in which were planted the churches whose memory is embalmed in the Apocalypse, were contemplated with the emotions of a Christian heart, while the warfare and suffering that have recently distinguished the Grecian isles afforded touching narratives which he has judiciously interwoven with his journal. The places which he describes, it will be remembered, though not in the immediate neighborhood of Palestine, yet offer to the traveller many features both in the natural condition of the country, and the social habits of the people similar to those mentioned in the Bible. In this part of the world moreover physical and social circumstances remain unchanged through centuries. We may therefore derive aid from the illustrations furnished in the volume from which we make these extracts.

Genesis xxv. 30, 34. Pottage. Our supper on our return consisted solely of the produce of the island,—a lamb dressed with onions, as usual; salads, the finest I ever tasted, being a vegetable with a thick waxy leaf, called by the natives *lestrida;* and soup made of lentils, for which Santorin is famous. They are called αφακα, or, in Lingua Franca, *favetta*, and are the same, our host informed us, as those with which Jacob made the mess of pottage for which Esau sold his birthright. They certainly are of a reddish tinge when stewed, and so far agree with the passage referred to: 'And Esau said to Jacob, feed me, I pray thee, with that same *red pottage*, for I am faint. Then Jacob gave Esau bread and pottage of *lentils*, and he did eat and drink, and rose up and went his way.'

Ezekiel ix. 2. Inkhorn. This implement is one of considerable antiquity; it is common throughout the Levant, and we met it often in the houses of the Greeks. To one end of a long brass tube for holding pens is attached the little case, containing the moistened sepia, used for ink, which is closed with a lid and snap, and the whole stuck with much importance in the girdle. This is without doubt the instrument borne by the individual whom Ezekiel mentions as 'one man clothed in linen, with a writer's inkhorn by his side.'

Zechariah i. 8. Myrtle. One who has formed his ideas of the oriental myrtles from the weak and unhealthy plants which spring in the gardens and hot-houses of the north, must have but a faint idea of their real beauty. Even in Italy they are much superior to ours; and I remember to have seen one in the court-yard of the Academia del Belle Arti, at Florence, whose stem was at least nine inches in diameter. But in Greece and in the Levant they are really magnificent. In the Morea, I have travelled for hours through an uncultivated track, while the groves of myrtle formed an almost continuous arbor above our heads, covered here and there with its delicate white flowers, and exhaling at every motion the most delicious perfume, while its dark polished leaves combined coolness with beauty. It is such a scene as this that explains the phrase of Zechariah, 'I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees at the bottom of the valley.' And they are trees of dimensions such as I refer to, that preserve the consistency of the phrase of Isaiah: 'I will plant in the wilderness the cedar, the myrtle, and the oil-tree. I will set in the desert the fir-tree, the pine, and the box.' chap. xli. ver. 19.

Matthew x. 9. Girdles. I bought to day in the Bazaar a woollen girdle, whose construction amply explains the phrase so often occurring in Oriental tales of the heroes '*carrying their money in their belt.*' On one end being passed once round the waist it is fastened by a buckle, and this entire portion being sewed double all round contains the *paras*, which are extracted by means of a small opening in the front, closed with a leathern cover and strap. This being secured, the remainder of the zone is folded around the body till the successful envelopements take up all the cloth, the end of which is then tucked in at the side so as to secure the folds. —The word ζωνας, translated *purses*, in the 9th verse of the 10th chapter of Matthew, signifies literally girdles; and from their adaptation to the use pointed out by our Saviour, 'Possess not gold, nor silver, nor brass in your purses,' they were undoubtedly of the same fashion with that which I have described.

Gates. I do not remember to have any where seen an allusion to the coincidence between this title of the Grand Seignor, or rather the Turkish Government, and the constant application of the term *Gate*, throughout the sacred writings. The Baba Hoomajun, the Sublime Porte, is one of the *gates* of the Seraglio, and from it, the Ottoman Emperor derives his singular appellation.

In the same manner, the word 'gate,' in its various applications throughout the scriptures, signifies *power*, as in the instance when God promises Abraham that his posterity should possess the *gates* of their enemies,' Gen. xxii. 17. And, the *gates* of Hell (shall not prevail against the church,) Matt. xvi. 18; the gates of Death (Psalm ix. 13;) the gates of the grave (Isaiah xxxviii. 10,) the gates of righteousness (Psalm cxviii. 19;) and various other passages convey the same import.

Again, *gate* signifies, in another sense, justice and judicature, or the place of assembly where judgment is pronounced: for example,—the gate of Bethlehem, where judgment was given between Boaz and Naomi's relation, in the matter of Ruth's marriage. (Ruth iv. 1.) And in lamentation v. 14, it is mentioned thus: 'the elders have ceased from the *gate*,' that is, from frequenting the council-chamber.

Another, among many significations, is a *multitude* or a *family;* thus when Boaz tells Ruth (chap. iii. 11.) that all the gates of his house know she is virtuous, it means literally, the persons of his household.

Influenced by that unchanging tone of habit and feeling which characterizes the Orientals, it is easy to account for the assumption of this poetical and patriarchal epithet by the Sultan; and the passages I have quoted, assigning it to *power*, *justice*, and *multitude*, render it expressive, as well as tasteful and magnificent.

BIOGRAPHICAL.

THEODORE BEZA.

Theodore Beza was among the most eminent divines of Geneva, and one of the earliest and most learned of the Reformers. In his youth he devoted himself to the cultivation of polite literature; and obtained much reputation by his Latin poems, which were highly extolled by the scholars of his time. He is said by his biographer to have been handsome and polite, as well as witty and learned; and early proved his determination to resist the church of Rome by a marriage of affection with a lady of noble birth, celebrated for her virtues and accomplishments.

At Geneva, he was the colleague of Calvin, and 'by his abilities, learning, and zeal, co-operated with him in advancing the reformation.' Indeed of his singular talents there has been no question; and it is not surprising, that for his effectual opposition to the corruptions of the Papal church, he should have been calumniated by the Catholics as a hypocrite, and licentious in his habits. These charges however, as all his biographers agree, are refuted by the uniform tenor of his life. But it is admitted, with regret, that as a disputant, he was violent, dogmatical, and so uncharitable, as bitterly to enrage his opponents, who sought to revenge themselves by aspersions upon his morals.

Beza was the author of many learned works; but is best known to scholars at the present day by his 'Latin Version of the New-Testament;' which with his critical remarks has been highly esteemed; though, as has been noticed in a late valuable article on the subject, too much reliance has been placed upon it in forming our English versions.

The following extracts exhibit some interesting scenes in the life and death of Beza, when he was about seventy years old.

Beza lost his wife in 1588; but this domestic affliction did not prevent him from going to the synod at Bern, where the doctrine of Samuel Huberus, concerning our justification, which, he said, consisted in an inherent quality, was condemned. Beza grieved for his wife, who has been praised for several good qualities, and chiefly for her conjugal affection; he was now near seventy; yet, the same year, he was married again to a widow, who survived him. The name of this second wife was Catharine de la Plane, who also took care of him as long as he lived.

The inconveniences of old age began to come upon him in 1597, and obliged him to speak but seldom in public. In that year a report was spread throughout Italy, Germany, and Holland, that Beza had renounced his religion before the senate, and had exhorted the magistrates to reconcile themselves to the church of Rome; and that, by a special order from the pope, the bishop had absolved him before his death. They who invented and spread this story were little acquainted with the true interests of their church. The falsehood was easily confuted by the ministers of Geneva, who published two pieces, one in Latin and the other in French, attended with all the authenticity necesssary to refute this foolish lie. Beza confuted it in a letter to William Stuckius; and the jesuit Clement du Puy, who was looked upon as the inventor of this fable, had a shower of satyrical verses on himself in particular, and on his own order in general, which Beza's muses, old as they were, made very formidable.

The last time that Beza preached was on the day that peace was proclaimed in 1598, when he expounded the eighty-fifth Psalm, 'Thou hast made peace, Lord, with thy people.' The last verses which he composed were a Votiva Gratulatio, to Henry IV. after he had been kindly received by that monarch near Geneva, in the month of December, 1600. The king had been obliged to embrace the Romish religion in 1593: but, in 1598, he published an edict at Nantz, to quiet the minds of the Protestants, by securing to them the free exercise of their religion. He concluded a peace with Spain at Vervins, and then attacked the duke of Savoy, whose dominions he had almost conquered, and lay encamped at St. Catharine's-fort, about two leagues distant from Geneva, when he received the deputies at Luysel, a quarter of a league from the fort. Dr. Spon reports the speech which Beza made to that prince, and the king's answer. Beza praised the piety of Henry, in rescuing the churches of God from oppression; and contented himself in 'saying and applying to human things, what Simeon said of divine, "Now, Lord, let thy servant depart in peace, according to thy word;" seeing that mine eyes have seen, before I die, not only the deliverer of us, but of all France, and of the faithful in general.' The king answered, 'Father, these few words, which signify much, are worthy the reputation you have acquired.' He then granted the deputies what they desired, which was the demolition of St. Catharine's-fort: and Thuanus says, that the king made Beza a present of five hundred crowns: but Collier says five hundred pistoles, for the good services he had done his father and mother.

Beza preserved his senses to the last day of his life. His last sermon was preached in January, 1600, when he was eighty-one years of age, on these words; 'Thy will be done on earth, as it is in heaven.' In his last illness he was afflicted with tedious watchings, lying awake all the nights; but he sweetened the time by holy meditations: and speaking to his friends of it, he used the words of the Psalmist: 'My reins also instruct me in the night season. I have set the Lord always before me. In his favor is life. My soul is satisfied as with marrow and fatness, when I remember thee upon my bed, and meditate on thee in the night watches.' He often used the words of the apostle; 'We are his workmanship, created in Christ Jesus to good works.' Likewise those of St. Augustine; 'I have lived long, I have sinned long: blessed be the name of the Lord.' He often repeated the following prayer; 'Cover, Lord, what has been: govern what shall be. O perfect that which thou hast begun, that I suffer not shipwreck in the haven.' Likewise from Bernard: 'Lord, we follow thee, through

the
e, unto thee: we follow thee, because thou art the truth; through thee, because thou art the way; and to thee, because thou art the life.'—On the Lord's day in the morning, October 13, he rose and prayed with his family; and then desiring to go to bed again, he sat down on the side of the bed and asked; 'if all things were quiet in the city?'—He was answered, 'they were.' And being perceived to be near his end, a minister was sent for and immediately came; and while he was praying with him, Beza, without the least pain or noise, yielded up his spirit to God, in the year 1605, aged eighty-six years, three months, and nineteen days.

He was a robust man, and of a strong constitution; and, what is very unusual among hard students, never felt the head-ach.

Beza was a man of extraordinary merit, and very instrumental in conducting the reformation. He was looked upon as the chief of the protestants of France and Switzerland. The Romanists commonly called him the Hugonot pope: and pope Sixtus V. caused two conferences to be held, at which himself was present, to deliberate about the means of depriving the Protestant party of the great support they had in the person of Beza. They would have assassinated, or poisoned him, if it had been possible that any enterprize against his person could succeed. What could be said more to the honor of this minister, than the representing him as a man who made the pope and cardinals uneasy, as to affairs of state; for there was no controversy in the case?

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RELIGIOUS CURIOSITY.

The poem on Curiosity recently delivered before the Phi Beta Kappa Society, induces us to advert more particularly to one branch of that subject, to which the poem itself alludes, and which is most to our purpose, that is *religious curiosity*—the desire whichmen have always possessed of taking a further view into the character of superior intelligencies and future existences than nature or revelation have authorized, Surrounded with the wonders of an organized creation which loudly proclaims the existence of superhuman power and wisdom; and stimulated by an anxious thirst for higher and purer happiness than this life affords; they have in all ages sought with eager solicitude to unveil the deep mysteries of heaven and futurity; and when tradition has been silent to their anxious inquiries, and science has given them dark and bewildering responses, they have turned to ready superstition, for that relief, which nature and reason have denied. Superstition has been founded in curiosity, as well as in conscience, and the visionary creations of the poet, have given excitement to the aspirations of the speculative, as much as to the terrors of the enthusiast; and under this united infatuation, ideal heavens, and unreal deities, fabulous narrations, sublimated heroes and personified passions, have overspread the earth, with imposing and fascinating imagery.

But on the promulgation of a purer and well authenticated revelation, professing to dispel these doubts and delusions, and open a view of that world to which the inquiries of men had been so long directed, did the minds of those who have received and acknowledged it, rest satisfied with the truths it communicated, and resign every imaginary legend and doctrine? Far from it. Presumptuous curiosity has been still employed; and when sufficient light has been bestowed to guide him into all necessary and useful truth, to regulate and sustain his present condition, to animate every proper hope, and allay every distressing fear,—the daring religious investigator has taken a yet higher aim; and has sought to extend his system of faith far beyond that which has been revealed to him.

Has this divine communication announced a single supreme Deity, of parental dispositions and infinite attributes? Curiosity, unsatisfied, still seeks to know his essence and mode of existence, the extent of his powers, and the principles of his providential government. Is the character of the human heart, its corruptions and vices exposed? Invented systems and groundless hypotheses are formed, to trace the nature and origin of moral evil; predestination is called from above, and malignant demons from beneath, to account for its existence; and almighty power is challenged as alone adequate by miraculous agency to remove its inveteracy. Is a state of future existence and future retribution for the human spirit, revealed in strong and explicit language? Not only must the place and nature of this existence be explored by theory, but the subjects, character, degree, and duration of retributive happiness and misery, are made the themes of controversial investigation.

Now we would not condemn, as utterly worthless the operation of this speculative curiosity. It is certainly natural—probably innocent—perhaps beneficial; but we would take this occasion to point out the ascription of much of our theological error to this source, as a religious as well as philosophical proposition; we would guard our Christian brethren against that illusion, by which in the indulgence of this passion, the love for exploring unknown truth, eclipses the estimation of that which is ascertained; and above all we would recommend that due distinction between the undoubted deductions of reason, or the explicit doctrines of revelation, and the mere inventions of imagination, however beautiful or probable, which in the earnest defence of the former, will admit all ch able latitude of opinion in the latter. A rule which we fear has been entirely reversed. For in the proportion that the religious hypotheses of men, have been destitute of reasonable demonstration, or scriptural authority, have they been tenaciously adhered to, and defended—nay imposed on the consciences of others, by every species of artifice, coercion, and persecution.

RELIEF AND INSTRUCTION OF THE POOR.

It gives us pleasure to make some extracts from a brief 'Address to the Public' of Philadelphia in which a plan is presented for the benefit of the poor of that city, almost identical with that which has been so successfully pursued in Boston. The writer alludes to this success, and is evidently indebted to Dr. Tuckerman's Reports for the outlines he has given of a minister's duties on the contemplated scheme. It is proposed that at least fifty subscribers, each paying $10 annually, should organize themselves into a 'Society for Bettering the Condition of the poor.' Why might not this course be adopted, as the means of supporting here another 'minister at large,' for whose labors there is immediate demand? Though this address has no signature, it is known to come from one whose name will live in the annals of benevolence for his efforts in directing attention to the existence and the relief of human wretchedness; who thus speaks of our city.

'This plan has the advantage of having been successfully tried, and found eminently beneficial in Boston, where it has produced a signal amelioration in the habits and manners, and an increase of the comforts and happiness, of the poor. Mr. Tuckerman, a benevolent clergyman, devotes his whole time to the object of visiting, and comforting, and relieving the poor, whose confidence he has acquired by kindness and tenderness.

'The liberality of the wealthy citizens of Boston, besides affording him a competent salary, places large funds at his command, which he conscientiously distributes. Whether such liberality will be displayed here, remains to be seen. It is to be hoped, for the honor of our city and of human nature, that we shall not yield the palm to Boston. But even if funds enough cannot be raised to afford physical aid to the poor, a great mass of good may be done—much wretchedness be relieved—and an important amelioration of morals and manners be produced, if funds enough can be raised, in the commencement, to compensate a suitable person for employing his time for the purposes above stated.

'A suitable person may at present be had, who, for about 500 dollars per annum, will undertake to devote the chief part of his time to this important object. He is a clergyman of the Protestant Episcopal Church, well known in this city for his benevolence and religious habits, and is eminently calculated for the purpose.'

The person selected for this office is an Episcopal clergyman, but a guarantee is provided, as far as is possible, against the introduction of sectarian prejudice or the spirit of proselytism. We recommend the consideration of two of the articles under which the duties of such a service are described, to our brethren of different churches.

'Give them moral and religious instructions and exhortations and advice—at the same time refraining from attempting to make proselytes of persons belonging to other religious societies—to whom all his exhortations are to be confined to those doctrines on which all religious denominations agree—such, in a word, as are to be found in the divine sermon on the mount, and elsewhere in the admonitions and precepts emanating from the same venerated source, and spread through the gospels;

'Earnestly urge those to whom he devotes his time and attention, to go regularly to the places of worship to which they respectively belong, and to be punctual in the performance of the duties their religion prescribes.'

We copy one more passage, because it elucidates a subject on which we lately offered some remarks of our own. The difficulty of interference in regard to wages is perhaps such, that all attempts to regulate compensation by principles of justice or humanity would be fruitless; for as a judicious friend has reminded us, the root of the evil is in the disposition of purchasers to give the least possible sum for articles prepared by female labor, which immediately indeed acting on the seller, by reducing his prices, yet as sensibly affects them whom he employs, whose rate of compensation must be proportionally low.

'Should any person be disposed to call this statement in question, all doubts on the subject will be removed by the following appalling facts—that the highest price given for the making of coarse muslin shirts, by the Government, the keepers of slop-shops, and the Provident Society, is twelve and a half cents each; that other articles are paid for in the same proportion; that the most skilful woman, unencumbered by a family, and with constant employment brought to her door, and taken away without loss of time to her, could not, working from sunrise till long after sunset, make more than twelve shirts per week, and of course not earn more than a dollar and a half; of which half a dollar goes for rent; that those who are not expert, or who have small children to attend to, cannot make more than six, seven, or eight shirts per week, even if they have a constant command of work; that employment is extremely irregular and uncertain; and that probably most of them are destitute of employment for a third or a fourth part of their time.'

If however no remedy can be provided for this particular evil, the obligation is imperative to devise means for effectually relieving the distress to which the poor must be subjected during the colder months of the year. The approaching winter will probably be one of unusual suffering. The lack of employment during the summer, consequent on the depression of the commercial and manufacturing interests, has prevented preparation for the exigencies of a season, when at once the wants of the poor man are increased, and his ability of supplying them is diminished. The ruin that has fallen on many families once possessed of ample resources, and the cautious economy which yet more have been compelled to adopt, will deprive the streams of charity of their wonted fulness. We anticipate therefore a winter of great distress, unless some method should be seasonably adopted for a more systematic and effective benevolence than has hitherto alleviated the necessities of the indigent. Unless we would witness such scenes of misery as were reported to exist at times in the cities south of us, they who 'devise liberal things' must take the facts, which we have noticed into consideration, and act with prospective wisdom.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Fourth Annual Report of this Association is before us. It contains an account of the general meeting in June, and of the proceedings of the Committee during the past year. The Report is divided into the following branches: 1. Missionary and Congregational Department. 2. Civil Right Department. 3. Book Department. 4. Foreign Department. 5. Miscellaneous Matters. Under each of these heads there is something to encourage the friends of Unitarian Christianity. We have room only for a few particulars.

Several missionaries have been employed with success. Richard Wright, 'so long the laborious, acceptable and useful' apostle of liberal Christianity in England, is now a settled minister of Kirkstead in Lincolnshire, and is able, notwithstanding his advanced age, to attend the morning and afternoon service of his own church, and then to walk four miles to preach in the evening to another congregation.

The catalogue of books distributed by the Association now extends to the number 125. Among them we observe several of American productions—viz. six of Dr. Channing's sermons; one of Mr. Colmans's; one of Mr. Greenwood's; the tract of the A. U. A. entitled 'One Hundred Scriptural Arguments,' &c.; Hurlburt's 'Presumptive Arguments in Favor of Unitarianism;' Mr. Ware's 'Three Important Questions Answered.'

The Report speaks thus under the topic of 'Foreign Department.'

'With unabating or rather with increased satisfaction your Committee again refer to the humble and meritorious labors of William Roberts at Madras, from whom communications have been very frequent, each bearing new testimony to his sagacity, zeal, and Christian spirit. The Pursewaukum school continues to flourish, consisting, by the last accounts, of thirty-three children.—William Roberts has published 250 copies of a Tamul volume of 250 pages on the 'Corruptions of Christianity,' and 500 copies of a tract in the same language, giving an account of the Rise and Progress of Unitarian Christianity at Madras. He calculates on producing much good by the diffusion of these works, and has found native friends to distribute them in several Indian districts. He has also translated into Tamul the "Practical Instructions for Youth." Of his son Theophilus he writes, "that though for a long time he had shown an unwillingness to devote himself to Unitarian teaching, yet of late he had become much disposed to do so; and his determination," says William Roberts, "relieves me in some degree from my anxiety of dying without any one to take charge of my labors." Your Committee had specially recommended Theophilus to the attention of the Calcutta Association, in the hope that they might have advanced his education, and assisted his views. William Roberts has had further discussions with Trinitarian missionaries, and has on all occasions wielded the arguments which the Bible furnished him, with remarkable readiness, sagacity, and power.

'In the course of the year your Committee have received several interesting communications from our brethren in the United States, and hope that the desires which have been mutually expressed and reiterated on the part of the American and the British Unitarian Associations of a closer union and more regular intercourse will be speedily fulfilled.

'All the communications from the United States have expressed strong sympathy in the attempts of the Dissenters to relieve themselves and others from the illiberal statutes which had too long insulted and oppressed them, and fraternal congratulations on the happy result of these efforts which have removed the disgrace of persecution from the government, and the stigma of disability from the people, on account of religious differences.

'But no event connected with our Transatlantic friends, and none since the formation of this Society, has accurred of more interest than the presence, on this occasion, of the Rev. Henry Ware, minister of Boston.

'In France some attention has been awakened to the Unitarian controversy by articles, in the "Revue Protestante," to the intelligent editor, of which a grant of books was announced in your Committee's last report. Though that periodical can hardly be said to have advocated Unitarian principles, it has claimed for our body the right to be considered "a pious, enlightened and evangelical society," and as entitled to all the sympathies of Christian brotherhood.

'In consequence of an application from an eminent deputy of the late Spanish Cortes, who informs your Committee that a considerable interest in the Unitarian controversy has been awakened among the refugee ecclesiastics at Gibraltar, a grant of books has been made for distribution among them; and your Committee cannot but look with interest on the fact that a spontaneous request to be furnished with heretical tracts should have emanated from the country which gave birth to Servetus, and which has occupied for so many centuries "the bad pre-eminence" in persecution and intolerance.

'The circulation of the *Brevis Expositio* has been attended with beneficial effects in Germany, whence spontaneous offers to assist in the circulation of our tracts, and the most ardent expressions of interest in their success, give your Committee ground to hope that new attention will be awakened to the Unitarian controversy, in a country where Scripture criticism has received such invaluable additions. Your Committee has concurred in a proposal to translate the *Expositio* into German, in order to obtain for it a more popular circulation.'

UNITARIAN PREACHING IN ENGLAND.

A few years ago almost all the occasional sermons that came to us from the English Unitarian presses were of a controversial or critical character. We have been happy to perceive a considerable change, in this respect, of late, because, among other reasons, it indicates that liberal opinions are making satisfactory progress from other causes than polemic discussions in the pulpit. This impression is confirmed by remarks in a late number of the Monthly Repository. In noticing a sermon by Dr. Hutton, delivered at the Annual Meeting of the Western Unitarian Association, from 1 Cor. xiv. 15, 'I will pray with the spirit, I will pray with the understanding also,'—the Repository says;—'It bore but little on the doctrinal peculiarities of Unitarians: but we appear to have arrived at a period in which, except in somewhat peculiar circumstances, enough has been done for the controversial and critical forms of our doctrines; and in which we are especially called upon to do every thing in our power to associate with our views of Christian truth all the vitality and spirituality of Gospel principles, the enengy of Christian duty, and the solicitude it inspires for the salvation of men.'

CRITICAL NOTICES.

Principles of Congregationalism.—*The Second Century Lecture of the First Church [Salem] by* Charles Wentworth Upham, Junior Pastor. *Salem:* 1829. pp. 72.

This is an instructive and able discourse on an occasion, rare and most worthy of commemoration; and which the inclination, as well as duty, of the preacher disposed him faithfully to improve. From the same text, and with the same selection of psalms, which his predecessor of an hundred years ago celebrated the 'First Century Jubilee,' he collects the prominent facts in the history of that ancient church; exhibits the leading traits in the characters and lives of its ministers: and with clearness and ability, though with the brevity which the occasion prescribed, he illustrates the principles of congregationalism,' on which the church was founded.

Of the biographical sketches, which form a very interesting part of this discourse, we are most attracted by that of Hugh Peters. The names of the Higginsons, of Roger Williams, and of others, who succeeded them, are familiar to the readers of New England history. The true character of Peters, notwithstanding his fate as a political martyr, is much less known. In delineating it, Mr. Upham has presented some passages of his private life with extracts from his dying legacy to his only daughter, which connected with the recollections of his fortitude and meekness amidst the terrors of a most dreadful death, cannot be read without admiration and deep emotion. Still we think, that his name as a politician can scarcely be redeemed from the reproach of rudeness and extravagance, which Burnett as well as Hume, with other historians of differing views agree in casting upon it. We are disposed, therefore, to allow somewhat for the partial judgment of his successor, and separate his political from his professional and his domestic character. Still, we should welcome with great satisfaction any evidence, authorising the belief, that so faithful a minister, so devout and affectionate a parent, and so benevolent a citizen, was not fierce in his politics, or unrelenting against his king. Mr. Upham justly celebrates his usefulness as a pastor: and we wish, that others of the present day would take pattern from his wisdom: for 'he checked the tendency of the people to *religious dissipation* by diminishing the number of lectures and conferences which,' even at that early period, 'they were in the habit of attending.'

After a just and discriminating notice of his later predecessors, of whom were Norris and Noyes, Fisk, Barnard and Dunbar;—the preacher proceeds to inquire into the principles, upon which the church was established. These he exhibits as the great principles of congregationalism: and shows with what fidelity they were exemplified and sustained through successive periods, and by recorded acts of the church. He especially proves, that the '*entire independency of particular parishes*' was a great principle, solemnly recognised at its beginning in 1629; that the consistent maintenance of it, amidst its struggles, was the glory of that ancient church: and is now the bounden duty of all churches and of all ministers.

We recommend this sermon, of which our limits permit only this imperfect sketch, to the lovers of our ecclesiastical history and the friends of Christian liberty. We thank the author for the good aid he has contributed by this and other labors as to the general interests of truth, so here especially to the cause of Congregationalism.—It is meet and right, it is 'even a bounden duty,' that occasions so interesting should be thus improved: and we will venture to express our hopes that when the revolution of a 'second century' shall return as it shortly will, to some other of our elder churches, they may find in them preachers, as diligent to search their records, as faithful and eloquent to enforce their great principles, as is the writer of this lecture.

The Christian Teacher's Manual *for September.* No. 5. Vol. III. is just published by L. C. Bowles, corner of Washington and School streets. It is an interesting and instructive number. The first article, is entitled, 'The belief in Divine Providence natural to man,' and contains an authentic and affecting story by which this doctrine is illustrated and proved. The second article is a 'Brief sketch of the life of Robert Robertson,' which presents an attractive example of faithful and successful efforts in an humble sphere. The third article is a lettter from the sea-side by a boy nine years old, written in a style, and containing information adapted to the comprehension and taste of young readers. A continuation of this letter by the boy's mother contains useful hints and suggestions in regard to the condition and sufferings of the inferior animals. This is succeeded by an article consisting of 'Questions on Matthew xxi.' with answers and references. The next article is on 'The Sugar Cane,' and is accompanied by a plate representing the figure of the plant. The two succeeding articles consist of appropriate extracts from 'The Journal of a Naturalist,' and from 'Herder's outlines of a philosophy of the history of man.' The number is closed with 'A free version of the twenty ninth Psalm.'

This number of the Manual seems to us to possess advantages over the preceding numbers, in the shortness and variety of the articles, as well as their greater adaptation to the taste and wants of the younger class of readers. This we are happy to notice, as we think there is no way in which a general circulation of the work can be be so well secured, as by giving it a character that shall interest the young; a circumstance which in our own opinion will render it in no degree less useful to teachers.

RELIGIOUS INTELLIGENCE.

District Unitarian Associations.

Our foreign periodicals, received by the late arrivals, furnish intelligence in regard to the annual meetings of several of the English District Unitarian Associations. The only account that affords much which is interesting, is that of the 'Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire.' It appears, by investigations with respect to the present state of the Unitarian interest in these two counties, that 'in Lancashire there are thirty-eight congregations; thirty of which have Sunday or other charity schools connected with them. In Cheshire there are thirteen congregations, nine of which have Sunday or other charity schools connected with them: making a total in the two counties of fifty-one congregations and thirty-nine schools. The number of children educated in these schools is about four thousand two hundred at the lowest average. The number of books in the libraries connected with these institutions has not been accurately ascertained; but from the imperfect information which the Committee have received, they conjecture they amount to between eight and nine thousand. There are two Book and Tract Societies in Lancashire; one at Liverpool, and one at Manchester. There is a "Lancashire and Cheshire Unitarian Missionary Society," which supports a permanent Missionary, and is assisted by ten or twelve ministers in the neighborhood of Manchester. There is a half-yearly meeting of ministers, entitled the "Bolton District Association;" and two monthly social meetings of ministers—one for Manchester and its vicinity, the other for Bolton and its vicinity. There is the "Widows' Fund,' for the relief of ministers' widows and incapacitated ministers. Many congregations have fellowship funds and other benefit societies connected with them.'

General Association of New-Hampshire. This Association met at Newport N. H. Sept. 1.—About a hundred ministers were present. Fourteen Associations in that state were represented by their delegates. Delegates were also present from the General Associations of Massachusetts, Connecticut and Vermont; also from the Evangelical Consociation of Rhode-Island, the General Conference of Maine, and the General Assembly of the Presbyterian Church.

The session continued two days, during which sundry resolutions were passed. Among them was the following.

——'That a committee of three be appointed to recommend measures to be adopted to promote a revival of religion.'

The importance of the subject induces the committee to submit a short report on that occasion, in which after stating that they were too much limited in time to discuss the subject fully, they proceed to say,—

——'They are, however, unwilling to pass it over in silence: for the languishing cause of Zion, in our State, imperiously demands, that something efficient be done.'

From the details of information communicated at this meeting we learn, that in the churches of eleven associations there were 82 ministers, and 10,883 communicants.

Bible Society of N. H. At a meeting of the N. H. Bible Society, at Newport, on the 2nd inst. it was voted to raise $12,000 in two years towards carrying into effect the vote of the American Bible Society to supply the whole destitute population of the U. S. in that period.

Temperance. Among the statements at the late General Association of N. H., we notice frequent references to the subject of temperance.—We are told that in many towns the consumption of spirituous liquors is diminished more than one half. In the town of Plymouth, (N. H.) where, three years since the consumption of spirits cost $9000, it is supposed that the expenditure this year will not be more than one thirteenth part of that sum.

The Baptists. A large number of Baptist clergymen from this and other states was assembled in this city during the last week, at a meeting of the Boston Baptist Association. Public exercises were held on two succeeding days.

On this occasion special efforts were made to increase the means of theological education. The remarks of several gentlemen at a meeting held for this purpose are worthy of attention, as they indicate the prevalence of a strong desire in that denomination generally, to elevate the standard of religious instruction. Mr. Nelson said,—'It was a fact too well known to be denied, that there was a powerful prejudice operating in the community against hearing the sermons of men who were unacquainted with the classics, or who had not been favored with a regular course of Biblical information and study. This influence was more extensive than was generally supposed. One man of learning communicates his prejudice to another, and he again to others, till a prepossession prevails against the uneducated man, and his message, which it is almost impossible to counteract; and thus is the progress of the truth hindered. It is of the first importance, therefore, that every advantage which education can impart, be afforded to the Minister, who is entering on the work of publishing the gospel, that he may not only have the confidence which piety inspires, but that also which a thorough Biblical course is calculated to give.'

Dr. Wayland, in remarks on the same subject said, 'that since he had been more particularly engaged in the work of education, his mind had been more deeply impressed with its necessity.' He acknowledged that 'he was an enthusiast in the cause.' 'When he thought of the power, which a pious man of education could wield, he was ready to say that it was in his view the right arm of the church. And when he thought of the capacities of the human mind for expansion and improvement, he was prepared to believe that nothing, which God had created, was more noble than the human soul. To permit such a being to grovel in ignorance, and, feeling a thirst for knowledge, to be continually stretching after without being able to grasp it, when it is in our power to give the requisite aid in its attainment, is to incur guilt to ourselves and to be unfaithful to posterity. He hoped, therefore, that something efficient would be done, to increase the means of the Society.'

The annual meeting of the Plymouth Bible Society was held on Wednesday, (9th inst.) at Hingham, instead of Scituate, the place appointed, on account of the Rev. Mr. Deane's sickness. The officers chosen for the ensuing year are the following :—

Hon. Nahum Mitchell, of E. Bridgewater. *Pres.*
" Nath'l Russell, Esq. of Plymouth, *Treas'r.*
Rev. Charles Brooks, *Secretary*, vice Rev. Samuel Deane, declined, from ill health.
Rev. John Allyn, D. D. of Duxbury,
Rev. N. B. Whitney, of Hingham,
Rev. James Kendall, D. D. of Plymouth,
Rev. R. M. Hodges, of Bridgewater,
Robert Ellis, Esq. of Hanover, } *Trustees.*
Rev. Benjamin Kent, *Agent.*

Ordained and Installed.

On the 10th inst. Mr. Robert W. Hill was installed pastor of the Society in East-Broomfield, N. Y.

On the 7th ult. Mr. Davis M. Winston was ordained as an Evangelist, at Greensburgh, Geo.

On the 11th ult. Mr. James Stevenson was ordained pastor of the Reformed Dutch Church, in Florida, N. Y.

On the evening of the 9th inst. Mr. Morgan J. Rhees was ordained in the first Baptist Church, Philadelphia.

The 86th annual conference of the Wesleyan Methodists, commenced in Sheffield, on the 1st of August. The Rev. James Townly, D. D., of London, was elected President, and Rev. Robert Newton, of Liverpool, Secretary.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

Mr. Editor,—I have examined several learned Commentators, with reference to the passage, Acts xviii. 24, which speaks of Apollos, as having known only the baptism of John, in the year 55 or 56. *Whitby* thinks Apollos had heard of the doctrines and miracles, the death and resurrection of Christ; but that he had not then been fully taught the nature and design of Christianity, as a spiritual religion and inteaded for Gentiles as well as Jews. *Gilpin* is of the same opinion. But the account does not seem to justify this opinion. For it is expressly said, 'that Apollos knew *only* the baptism, or preaching of John.' *Goadby* supposes Apollos had not, at this time, heard of the appearance of Christ. Craddock, Baxter and Pyle agree in sentiment with *Goadby*.

Apollos, no doubt, was expecting the Messiah; and probably taught the pious Jews, whom he addressed, to look for his speedy appearance. From his knowledge of the Jewish scriptures and the preaching of John, he was anxiously waiting for his coming. And such was the tenor of his preaching. But the difficulty is, that twenty three or four years after the death and resurrection of Christ, a *learned* Jew of Alexandria should be ignorant of the great events recorded in the gospel, even if the evangelical histories had not been written or circulated; when it is recollected, that Jews visited Jerusalem every year from all parts of the civilized world, and that the apostles had then been travelling in many countries, for ten or twelve years.

The difficulty is not lessened by what is said in the xix. chapter, where it is stated, that there were certain disciples at Ephesus, who had been baptised only unto John's baptism, and who were then baptised in the name of the Lord Jesus and received the miraculous gifts of the holy spirit. Paul himself had been at Ephesus before, though he did not continue long in that place. See chap. 18, 20. At that time, perhaps, he made no converts, as his visit was short; but only *reasoned* with the Jews respecting the Messiah; viz. that he must suffer, and that Jesus of Nazareth was the Messiah.

From these two passages it appears, that John's preaching repentance, and his baptising were known to the Jews in places very distant from Judea, and that a new era, as it were, commenced, when the pious Jews more zealously exhorted to repentance and reformation, in the belief that the Messiah would soon appear.

One would naturally suppose, that, as the public ministry of Jesus began so soon after and even in the time of John the Baptist, and as the Jews in distant places kept up a constant intercourse with their brethren at Jerusalem, the great events respecting our Lord's life and miracles and resurrection, known in Judea, would, before twenty years be reported throughout the whole Roman Empire; especially to those of the Jewish nation and religion. Perhaps Apollos, though born in Alexandria, had been long absent from that place, and residing in parts far more distant, where he had no opportunity to hear of evens subsequently to the preaching of John the Baptist. Paul had then been out of Asia, and into the eastern parts of Europe, but once, and that the year before. These few remarks are offered; not as being very important; but such as have occurred on the subject. It is obvious to remark, that there was a spirit of inquiry then prevailing among the Jews, in all parts, respecting the coming of the Messiah, though they had formed very erroneous ideas of his character and kingdom; and that the condition of the very extensive Roman Empire was such as to favor the spread of the gospel history. The heathens were also dissatisfied with the fables and absurdities of their religions, and were inquisitive respecting moral truth and the divine will. Clement.

[For the Christian Register.]

Mr. Editor,—It is evident, that the sanctions of the Jewish *national* laws, given to that people by Moses, were of a temporal nature. The rewards promised to obedience and the punishments threatened to disobedience, had reference to the present life. For they related to the Jews as a nation, and as members of civil community. But it has also been generally admitted, that the Jews, both in the times of the Patriarchs and under the law and the prophets before Christ, believed in a future state. In the time of our Lord's ministry, there was a sect indeed, by which a spiritual and future life was denied. But they are represented as peculiar in this unbelief; and the greater part of the nation as believers in the doctrine. This is expressly declared. In the times of the Maccabees, the people generally believed in a future life. And, according to the writer of the epistle to the Hebrews, the Patriarchs are said to have had faith in a *heavenly* country. It was faith in God as the rewarder of the righteous in another state of being, which animated and supported the pious patriarchs, under all their trials and sufferings. See Hebrews xi. 13—16. Martha declared her belief in a resurrection. So did the Pharisees, when Paul said that he was called in question of the hope and resurrection of the dead.

It is said indeed that Jesus Christ brought life and immortality to light. But in the original, the meaning is that he enlightened, or gave further light to, and confirmed the doctrine of immortal life. The promise of a future life was clearly made and 'embraced' by the pious Jews, even from the earliest times. But Jesus confirmed this promise, by his resurrection from the dead. See Acts xiii. 32.

It is believed, then, that there is no impropriety in refering to the Jewish scriptures in support of the doctrine of a future state, as having been received by that people, generally, long before Jesus appeared and gave to it the sanction of his express declaration and actual resurrection. With them, however, it was matter of faith only; with Christians, it is a subject of demonstration. We may then well join the holy apostle, and say —'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again, by the resurrection of our Lord, to a *living* hope of an incorruptible and unfading inheritance, reserved for us in heaven.' A.

[For the Christian Register.]

Mr. Editor,—In reading the discourse, recently delivered by Mr. Upham, at the return of the second century since the establishment of the First Church in Salem, I was led to inquire the time, at which the same occasion would return to our other churches. And I find the following chronological arrangement of the early churches in Massachusetts proper, in a valuable note to that excellent edition of Winthrop's Journal, published by James Savage, Esq. I was happy to obtain so good an authority for a subject, which has been variously stated, and on which there have been urged some contending claims of precedency. From this list it appears, that to the ancient church in Dorchester, the first church in *Boston*, (Chauncy-Place,) and to the church in *Watertown* the second century since their establishment will return in June and July of the ensuing year.

Yours,
Winthrop.

I.	Salem,	1629,	6 August.
II.	Dorchester,	1630,	June.
III. IV.	Boston, Watertown,	1630,	30 July.
V. VI.	Roxbury, Lynn,	1632,	July.
VII.	Charlestown,	1632,	2 Nov.
VIII.	Cambridge,	1633,	11 Oct.
IX.	Ipswich,	1634.	
X.	Newbury,	1635.	
XI.	Weymouth,	1635,	July.
XII.	Hingham,	1635,	Sept.
XIII.	Concord,	1636,	5 July.
XIV.	Dedham,	1638,	8 Nov.
XV.	Quincy,	1639,	17 Sept.
XVI.	Rowley,	1639,	3 Dec.
XVII.	Salisbury,		
XVIII.	Sudbury,	1640,	Aug.
XIX.	Gloucester,	1642,	
XX.	Woburn,	1642,	24 Aug.
XXI.	Hull,	1644,	July.
XXII.	Wenham,	1644,	8 Oct.
XXIII. XXIV.	Haverhill, Andover,	1645,	Oct.
XXV.	Reading,	1645,	5 Nov.
XXVI.	Springfield,	1645.	
XXVII.	Manchester.		
XXVIII.	Malden,		
XXIX.	Boston, 2d	1650.	5 June.

LITERARY INTELLIGENCE.

Leonardo da Vinci's celebrated Picture of the Lord's Supper. This admirable picture is familiar to the public in its various forms of engraving, being frequently found among the ornaments of our books, and studies, or parlors. It appears to have been commenced by Da Vinci about 1497, at the request of the Duke of Milan, and was painted on the walls of the refectory, or eating room, of the Dominican Convent in that city. And both of its slow progress; of the embarrassments which the artist suffered, in embodying his conceptions of the character of his Lord, and then in finding a countenance sufficiently wicked to convey any just idea of the traitor; of the admiration, which the work excited, when finished, as 'almost a miracle of human perfection;' and finally, of the mournful history of its decay; so that before the seventeenth century, the colors had faded, and it was spoken of as half destroyed; of these and other interesting topics, a recent biography of Da Vinci by J. Brown, Esq. gives a full account. From this we learn, that the character and fortunes of the painter were no less remarkable than his genius; that he suffered in the fullest measure the mortifications, and disgusts, which are so often attendant on devotion to the fine arts. But it is his distinguished glory, that amidst all his disappointments, *he was faithful to himself and to his God.* 'His death,' says his biographer, 'was as glorious as his life was virtuous. He turned his thoughts towards his Maker with the same ardor, that had distinguished all his actions: and, though very infirm, having accompanied the French court to Fontainbleau, he *died in the arms of King Francis, the first*, who came on purpose to visit him in his illness, and happened by accident to be with him, when he was seized with a mortal paroxism, that speedily terminated his existence. What a triumph,' exclaims this writer, 'to the arts! and what an honor to the king! who had the pleasing remembrance of having comforted the last moments of one of the greatest artists, that had then enlightened the world. And if at such a moment, when all artificial distinctions are at an end, and nothing precious but the favor of God, Leonardo could have admitted one worldly thought, it must have alleviated his sufferings, to know, that he was breathing out his soul in the arms of one of the greatest monarchs of Europe, who, while living regarded him with the warmest admiration, and when dying, lamented him with the sincerest regret.'

Augusta College. This institution is situated in Augusta, Kentucky, on the Ohio river, 60 miles N. E. of Lexington. The commencemeut was held on the 6th ult. It appears to be supported principally by the Methodist denomination. The number of students in the different classes is as follows, five seniors, ten juniors, twenty-five sophomores, and forty freshmen. At the late commencement the honorary degree of D. D. was confered on Rev. Elijah Hedding, bishop of the Methodist Episcopal Church—Rev. William Capers, of South Carolina, and Rev. Wilbur Fiske, principal of the Wesleyan Academy, at Wilbraham, Mass.

American Monthly Magazine. The sixth number of this work is just published. The following is a list of its contents.

1. On the gratuitous administration of Justice; 2. Elijah and Elisha; 3. National Literature; 4. Morning; 5. The Downer's Banner; 6. Napoleon; 7. Story of Gratitude; 8. Lines suggested by a Dream; 9. Review of the Token for 1830; 10. Sappho at Leucas; 11. Review of a Year in Spain; 12. Black Barbary; 13. Editor's Table; 14. Chantry's Washington; 15. Summary.

Among the articles of literary intelligence received by the late arrivals we notice the following;—*Preparing for the Press*,—'Thoughts on the present state of Religion in England, its Impediments, and the Means of Advancement.' *In the Press*—'The Early Reformation in Spain, and some account of the Inquisition.' —'The Heraldry of Crests,' &c.—'A revised edition of the Life and Works of Richard Hooker.' *Just published*,—'Memoirs of the King of Sweden.'—'New edition of Calmet's Biblical Encyclopedia, much improved.'—'The Nature and Duration of the Papal Apostacy, by Robert Vaughan.'

DOMESTIC SUMMARY.

Horticultural Society. Last Saturday the Massachusetts Horticultural Society celebrated its first anniversary, by a dinner at the Exchange Coffee House. As it had been previously announced that the tables would be open to public inspection, a large assemblage of ladies and gentlemen repaired to the house. By twelve, the doors were thrown open, and the hall and avenues to it were immediately crowded to excess. A dining table was extended on each side, the whole length of the hall and across the upper end, forming three sides of a quadrangle. In the intermediate space between the dining tables, was another table loaded with an immense variety of the fruits of the season, interspersed with elegant festoons and flowers, all of domestic growth, and combining a rich variety of the bounties of nature, which were of agreeable taste, sight and fragrance. As ornaments of the whole, there was a profusion of elegant wreaths and flowers. Altogether the display was one of unusual interest.

At three o'clock the members of the Society with numerous guests, repaired to the Athenæum Hall, where an address was delivered by Gen. H. A. S. Dearborn, President of the Society.

At four o'clock, the Society and many distinguished guests proceeded to the Exchange Coffee House to partake of a sumptuons dinner, at the tables above referred to. *Centinel.*

Betting. The Boston Patriot gives the following statement concerning a bet in regard to the next Presidency.

'The editor of the Providence Subaltern has stated, —should any one feel disposed to hazard $3000 or less he can be accommodated by a friend who will bet that sum or any less amount, that Henry Clay will be the next President of the United States. Another bet of "$1000 is offered, that Clay's majority of electoral votes will be 190." In reply to this challenge, Mr. Naested, of Newbern, has offered to take up $1000 of the first of the above bets, and the whole of the other—the cash, or bond with good security, to be deposited in some bank in New York.'

We agree with the editor of the Patriot, and would echo the sentiment with an earnest appeal to every citizen to consider the subject deeply;—that 'this practice of betting ought to be discouraged by every lover of his country, as its direct tendency is to destroy the purity of elections.

Asylum for the Blind. The Belletin states that the resolve of the legislature, passed last winter, requiring of selectmen a return of the number and condition of blind persons in their respective towns, has not been complied with in more than one-eighth part of the towns. Such neglect is unpardonable; that is, if there are blind persons living in more than that number of towns; and that there are, no one can doubt. The fact required by the resolve of the legislature is one which is easily ascertained, and the neglect can hardly be one of necessity. *Boston Courier.*

The Secretary of the Navy has recommended the use of Chlorine, or rather Chloride of Lime, for the purification of U. S. ships of war, and preventing contagion.

There are now building in Philadelphia, a United States Naval Assylum—the Mint—a State Penitentiary—two spacious edifices for the literary and medical departments of the University—a Hall for Medical Lectures, in Locust above Eleventh—a Hall for the society of 'Old Fellows,' Fifth below Walnut—three Presbyterian Churches, besides two just completed—a German Church—and a Baptist Church will be immediately commenced, in Spruce below Fifth.
National Gazette.

FOREIGN SUMMARY.

From Europe. English papers to Aug. 12th have been received.

England. There is not much English news of importance by this arrival. We give the following items.

A letter from Manchester Aug. 5, gives a most gloomy account of the diminution of business. It is not, says the writer, owing to a temporary cause, but seems a gradual declining of affairs, that leaves no promise for the future.

The statement in the above extract is confirmed by the following from late Liverpool papers.

Trade has never been so dull at Bolton within the memory of the oldest person living. Many manufacturers have been under the necessity of either discharging some of their hands, or of restricting them in the quantity of work to be done.

Accounts from Barnsley represent the trade of that district in the most depressed state. The number unemployed continues undiminished, and the poor people bear their protracted sufferings with exemplary patience. Earl Fitzwilliam still continues his contribution of 25*l.* per. week. Lord Wharncliffe has also remitted 20*l.* to the weavers committee.

The silk glove trade in this town [Nottingham] is in a wretched state; last week, no less than forty-six fathers of large families, and thirty men having smaller families, applied to the overseers of St. Mary's for relief, and a great number of them were, on Wednesday morning, set to work with the spade and pick-axe, on Mapperly plains! About two hundred fathers of families are at this kind of work, or cracking stones, at the expense of St. Mary's parish, only, at the present moment, and we understand there are more than four hundred persons in the work house, and this too in the month of July!

The Slave Trade. It has been for some time reported that a great proportion of the European vessels engaged in the illicit trade in slaves, on the coast of Africa, have been fitted out at Gibraltar; and his Excellency Gen. Don, has issued a proclamation on this subject; it is dated the 8th July, and states the fact, which is notorious, that vessels belonging to the subjects of States in amity with his Majesty, are fitted out at Gibraltar with cargoes and every requisite for the slave trade, and that his Excellency is intructed by the Right Hon. Sir George Murray, to admonish magistrates, and all men in authority, to prevent such vessels from being fitted out. He also warns all British subjects of the pains and penalties to which they became liable by the English laws, by abetting the slave trade, and enjoins the magistrates to take the most active measures to secure the due fulfilment of the proclamation.

Universal Society for the Diffusion of Useful Knowledge. The Baron de Ferussac, director of the newly formed French Society for the Diffusion of Useful Knowledge, has been for some time in communication with Mr. Brougham and other members of the English Society. His object is to unite the most eminent men in every country, and by their union to produce an influence that could not be acquired in any other manner, for the purpose of spreading among all civilized nations a knowledge of the arts and sciences, and of the various discoveries that are constantly making in every country. In order to promote this object, the English Society have agreed to take a share in the *Bulletin Universal*, which is the organ used by the French Society in communicating information, and recommend that publication to the support of all the friends of science and improvement.

Russian and Turkish War. By late advices it appears that the Russians are prosecuting the war against Turkey with great success. A large portion of their army had crossed the Balkan, and, as is said by the German papers they are managing the contest with great skill.

By late accounts from Constantinople, it appears that the Sultan has peremptorily rejected the overtures of Russia, for peace. All the faithful capable of bearing arms have been called on to repair to the army.

Spain. It is stated confidently that Ferdinand of Spain, has selected the daughter of the king of the two Sicilies, to be his future consort, and that a squadron had been ordered to sail for Naples to convey the Princess to Spain.

Greece. It has been stated in late French papers that important advantages have been gained by the Greeks in Livadia. The negociations in regard to Greece are still continued; though there is but little hope of any very speedy favorable result.

France. An express from Paris arrived in London on the 10th which announced a total change of the French Ministry. The new ministry is said to be decidedly of a Royalist character, and opposed to what is called the Russian party. An article in one of the government papers, says that France wishes to preserve, as far as she is able, the peace of Europe, and that she has a right to require that no other power shall pass the limits established by treaties.

The Journal du Commerce has the following paragraphs.

'Public report in unison with probability, ascribes to the English policy the disorganization of the Cabinet, connected with a plan of an alliance against Russia, concerted by the Duke of Wellington and Prince Polignac.'

The following quotation from a letter dated Constantinople July 17, had appeared in the Ausburg Gazette.

'The audience of the English Ambassador took ptace on the 13th, with all imaginable pomp. The whole population went to witness it, and the re-establishment of the friendly relations with England is considered as firmly consolidated. However, the Porte will not hear of the protocol of the 22d March, and has rejected every proposal connected with it. Some of the English vessels that arrived with the Ambassador are preparing to enter the Black Sea. The circumstance that the Porte was ready to grant them the permission causes a great sensation here.'

Later from Europe. By an arrival at this port on Wednesday, from Liverpool, English dates to August 21st have been received. The papers are principally filled with accounts of the change of the Ministry in France, and of the state of affairs in the East. The intimation that the new French Ministry are unfriendly to Russia, is positively contradicted in the London Courier.

In regard to the war, previous accounts are confirmed, that no hope is entertained of any very immediate peace between Russia and Turkey.

Preparations were making on both sides for a more vigorous prosecution of the war. Great uneasiness was said to prevail in the Turkish capital.

The ardor of the Russians and their friends appears to be damped, however, by reports of the prevalence of the plague in the neighborhood of Odessa. Odessa is the grand depot whence the magazines of the Russian army are supplied. It is said that the inhabitants are full of consternation, and that all business is suspended. These circumstances render it not improbable that the operations of the troops beyond the Balkan may be stopped for want of provisions, or perhaps be cut off by famine.

It is reported that the Pacha of Egypt is preparing a great naval expedition, and is assembling men of war and transports for troops. It is conjectured that it is to aid the Sultan. The Russian squadron was at Poros, watching the operations of the Egyptians.

The following is the account, from the London Courier, of the destruction of Erzerom, on the 27th June.

At Erzeroum the Seraskier himself and four other Pachas were made prisoners, and 150 cannon had fallen into the hands of the Russians, of which 29 were taken at Hassan-Kale. The capture of this important city leaves all Asia open to the Russians.

The Petersburgh Gazette gives the following account of the losses at the battle near Paravadi, on the 11th June.

Russian loss, killed 32 staff and superior officers, 1239 privates; wounded, Major Gens. Otroschtachenks, and Glasenap, 29 staff and superior officers, and 1009 privates. The loss of the enemy was far greater. Besides prisoners, he lost in the battle and flight 5000 killed, the whole baggage of the army, his own equipage, six standards, and 43 cannon.

The new Empress of Brazil left Munich on the 4th of Aug. with her brother Duke Augustus, who is to accompany her to Rio Janeiro. She was to embark at Ostend in a steam boat for Plymouth, where she was to have an interview with her future daughter in law, the young queen of Portugal, who is to remain in England for the present.

MARRIAGES.

In this city, O. T. Greenleaf, Esq. to Miss R. R. Putnam. Mr. Joseph Simmons to Miss Sarah Allen.

In Charleston, Mr. Samuel Williams to Miss Mary Miller.

In Weston, Me. Leland Richardson, of this city, to Miss Angelina A. Jenks.

DEATHS.

In this city, Miss Sarah D. Howe, aged 19. William Dall, Esq. aged 76. Barney Donnely, aged 22. Mary W. Hyde, aged 32. Margaret, aged 2 daughter of Ebenezer K. Allen.

In Watertown, Samuel Benjamin, Esq. in the 94th year of his age.

In Limington, Me. Lazarus Rowe, aged 104.

In Princeton, Mrs. Anna Parker, aged 62.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

Be it remembered, that on the nineteenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, Noah Worcester of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*

" The Atoning Sacrifice, a Display of Love—not of Wrath. By Noah Worcester.

'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.'
St. Paul.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—St. John."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

LECTURES ON READING.

THE subscriber proposes giving a course of explanatory Lectures on the principles of Elocution, as applied to the exercise of Reading. The statements and illustrations intended to be introduced, will be adapted to the general cultivation of the mind, as well as to professional purposes, or the object of education.

The Lectures will be delivered weekly, at Chauncy Hall, Chauncy Place, and will commence on the second Friday of October, at seven o'clock in the evening. The course will include six weeks. Tickets of admission, at Three Dollars each, (for the course,) may be obtained at the bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.
Wm. Russell.
Boston Sept., 1829. 3t.

NEW ENGLAND ANTI-MASONIC ALMANACK for 1830.

JUST published and for sale by John Marsh, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

NEW BOOKS.

MUNROE & FRANCIS have in press and will publish in the course of the Autumn

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous Sports. Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Checkers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxe and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous Cuts, and a complete index.—It will be done up in a handsome style for a Christmas and New-Year's Present.

The Practice of Cookery, by Mrs. Dalgairns. An entire new work, reprinted from the Edinburgh edition. The abridgement of subjects in this book is superior to that of any other system of Cookery published. It places under one head all the various methods of dressing Beef—then Veal Mutton, Lamb, Fish, Poultry, Pastry, Vegetables, Preserves, &c. so that every thing can be found at one glance, and each receipt clearly expressed, and understandable by those whose business it is to cook, as well as by those who choose to oversee the operation. The lady who edits this work is well known, and her book need only to be used to be found of great importance in families. At the end of the volume are instructions for making and keeping all the little condiments that are necessary to a well regulated Pastry, and many hints and directions relative to house keeping which are very necessary to all ladies, especially young married ones.

On the 20th of October, will be published, as heretofore announced, *Antediluvian Antiquities*, or Fragments of the Age of Methuselah. Vol. 1. Translated by an American Traveller in the East.

'The remnants of Giants.'—*Moses.*
'Eloquent ruins of nations.'—*Everett.*
eoptf. Sept. 12.

ANNOTATIONS ON THE NEW TESTAMENT.

THIS work, (making nearly 600 pp.) is now completed, and for sale by Messrs. Hilliard & Brown, Cambridge; Messrs. N. S. Simpkins & Co. Carter & Hendee, Cottons & Barnard, and Pierce & Williams, Boston. Subscribers to whom the later numbers are yet due, will please to call for them at N. S. Simpkins & Co. To ministers or booksellers, taking from *three* to *six* copies of the above work, (by application direct to the author,) a discount will be made, liberal in proportion to the number. Sept. 19.

UNITARIANISM NO NEW DOCTRINE, *but genuine Christianity.*

JUST published and for sale by L. C. BOWLES corner of Washington and School streets, A Sermon entitled 'Unitarianism no new Doctrine, but Genuine Christianity,' delivered before the Unitarian Congregational Society in Rochester, N. Y. By Rev. James D. Green. August 22.

LIBERAL PREACHER—*for Sept.*

JUST published by L. C. Bowles, corner of Washington and School Streets, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for September, 1829, containing a Discourse on 'The Evidence of a Future State from Reason and the Light of Nature;' by the Rev. Charles Robinson, Groton, Mass. Sept. 5.

SELETCED POETRY.

TO THE AUTUMN LEAF.

Lone trembling one!
Last of a summer race, wither'd and sear,
And shivering—wherefore art thou lingering here?
Thy work is done.

Thou hast seen all
The summer flowers reposing in their tomb,
And the green leaves, that knew thee in their bloom,
Wither and fall!

Why dost *thou* cling
So fondly to the rough and sapless tree?
Hath then existence aught like charms for thee,
Thou faded thing!

The voice of Spring,
Which woke thee into being, ne'er again
Will greet thee—nor the gentle summer's rain
New verdure bring.

The zephyr's breath,
No more will wake for thee its melody—
But the lone sighing of the blast shall be
The hymn of death.

Yet a few days,
A few faint struggles with the autumn storm,
And the strained eye to catch thy trembling form,
In vain may gaze.

Pale autumn leaf!
Thou art an emblem of mortality,
The *broken heart* once young and fresh like thee,
Withered by grief;—

Whose hopes are fled,
Whose loved ones, all have drooped and died away,
Still clings to life—and lingering loves to stay,
About the dead!

But list—e'en now,
I hear the gathering of the autumn blast.
It comes—thy frail form trembles—it is past!
And *thou* art low! W. G. C.

'WATCH YE.'

Mark xiv. 33.

When summer decks thy path with flowers,
And pleasure's smile is sweetest;
When not a cloud above thee lowers,
And sunshine leads thy happy hours,
Thy happiest and thy fleetest;
O! watch thou then, lest pleasure's smile,
Thy spirit of its hope beguile.

When round thee gathering storms are nigh
And grief thy days hath shaded;
When earthly joys bloom but to die,
And tears suffuse thy weeping eye,
And hope's bright bow hath faded;
O! watch thou then, lest anxious care
Invade thy heart, and rankle there.

Through all life's scenes—through weal and wo,
Through days of mirth and sadness,
Where'er thy wandering footsteps go—
Oh! think how transient here below
Thy sorrow and thy gladness;
And watch thou always, lest thou stray
From Him who points thy heavenward way.

MISCELLANEOUS SELECTIONS.

LETTERS OF PRESIDENT ADAMS, SENIOR.

The following letters were written by the Hon. John Adams, second President of the United States, so long ago as the year 1756, to the then Mr. Charles Cushing, (late Judge Cushing.) They were first published in the Nantucket Gazette, and were accompanied by a note to the printer from which we make the following extract.

'They appear to me to be literary curiosities;—valuable as the sentiments of a man, who has since acted a conspicuous part in the "great and important drama" of life; and as bearing evidence to the germ, which has since blossomed and brought forth such rich fruit.'

To Mr. Charles Cushing, School Master, in Newbury.

Worcester, April 1, 1756.

My Friend,—I had the pleasure, a few days since, of receiving your favor of Feb. 4th. I am obliged to you for your advice, and for the manly and rational reflections with which you enforced it. I think I have deliberately weighed the subject and had almost determined as you advise. Upon the stage of life, we have each of us a part, a laborious and difficult part to act; but we are all capable of acting our parts, however difficult, to the best advantage. Upon common theatres, indeed, the applause of the audience, is of more importance to the actors than their own approbation. But upon the stage of life, while conscience claps, let the world hiss! on the contrary if conscience disapproves, the loudest applauses of the world are of little value. While our own minds commend we may calmly despise all the frowns, all the censure, all the malignity of man.

> Should the whole frame of nature round us break
> In ruin and confusion hurl'd,
> We unconcern'd might hear the mighty crack,
> And stand unhurt amidst a falling world.

We have indeed the liberty of choosing what character we shall sustain in this great and important drama. But to choose rightly we should consider in what character we can do the most service to our fellow men, as well as to ourselves. The man who lives wholly to himself is of less worth than the cattle in his barn. Let us look upon a lawyer. In the beginning of life we see him, fumbling and racking amidst the rubbish of writs, indictments, pleas, ejectments, enfeoffed, illatebration and a thousand other lignumvitæ words that have neither harmony nor meaning. When he gets into business he often foments more quarrels than he composes and enriches himself at the expense of impoverishing others more honest and deserving than himself. Besides, the noise and bustle of court, and the labor of inquiring into and pleading dry and difficult cases, have very few charms in my eye. The study of the law is indeed an avenue, to the more important offices of the state, and the happiness of human society is an object worth the pursuit of any man. But the acquisition of these important offices depends upon many circumstances of birth and fortune, not to mention capacity, which I have not, that I can have no hopes, of being useful that way. The *Physician*, if he has real skill and ingenuity, as things go now, will have no employment; and if he has not skill and ingenuity he will kill rather than cure. I have not mentioned the infinite toil and labor of his occupation. The *Divine*, has a thousand obstacles to encounter, he has his own and his people's prejudices to combat—the caprices, humors and fancies of the vulgar to submit to—poverty to struggle with—the charge of heresy to bear—systematical divinity, alias systematical vexation of spirit to study and sift. But only on the other hand, he has more leisure to inform his mind—to subdue his passions—fewer temptations to intemperance and injustice, though more to trimming and hypocrisy—an opportunity of diffusing truth and virtue among his people—upon the whole I think (if he reveres his own understanding more than the decrees of councils, or the sentiments of fathers—if he resolutely discharges the duties of his station, according to the dictates of his mind; if he spends his time in the improvement of his head in knowledge and his heart in virtue, instead of sauntering about the streets) he will be able to do more good to his fellow men, and make better provision for his own future happiness in this profession, than in another. However, I am as yet very contented in the place of a school master. I shall not therefore very suddenly become a preacher. When I do, I hope to live a year or two in the same neighborhood with you. Had indulgent heaven thrown me into the neighborhood of a Dalton, or some other such kind friend of my former acquaintance, I think little had been wanting to complete my satisfaction. It is late in the evening, and my candle, my pen, and more than all, my inclination, calls upon me to subscribe myself your

Sincere Friend and Servant—J. A.

P. S. There is a story about town that I am an *Orminian*.

Pray write me, every opportunity, and be so kind as to omit half a dozen wafers in your next. The last was barred and barricadoed with so many seals, that I was out of all patience before I could come to the treasure.

—

To Mr. C. Cushing, School Master, Newbury.

Worcester, Oct. 19th, 1756.

My Friend,—I look upon myself obliged to give you the reasons that induced me to resolve upon the study and profession of the law, because you were so kind as to advise me to a different profession. When yours came to hand I had thoughts of preaching, but the longer I lived, and the more experience I had of that order of men, and of the real design of their institution, the more objections I found in my own mind to that course of life. I have the pleasure to be acquainted with a young gentleman of a fine genius, cultivated with indefatigable study, of a generous and noble disposition, and of the strictest virtue, a gentleman who deserves the countenance of the greatest men and the charge of the best parish in the province. But with all these accomplishments, he is despised by some, ridiculed by others, and detested by more, only because he is suspected of Arminianism. And I have the pain to know more than one, who has a sleepy stupid soul, who has spent more of his waking hours in darning his stockings, smoaking his pipe, or playing with his fingers than in reading, conversation or reflection, cried up as promising young men, pious and orthodox youths and admirable preachers. As far as I can observe, people are not disposed to inquire for piety, integrity, good sense or learning in a young preacher, but for stupidity, (for so I must call the pretended sanctity of some absolute dunces) irresistible grace and original sin. I have not in one expression exceeded the limits of truth, though you think I am warm. Could you advise me, then, who you know have not the highest opinion of what is called Orthodoxy, to engage in a profession like this. But I have other reasons too numerous to explain fully. This you will think is enough. What I said to you in my last, against the practitioners in the law, I cannot recollect. It is not unlikely my expressions were unguarded, as I am apt to speak and write too much at random. But my present sentiments are that some of those practitioners adorn and others disgrace, both the law that they profess and the country they inhabit. The students in the law are very numerous, and some of them youths of which no country, no age, would need to be ashamed—and if I can gain the honor of treading in the rear and silently admiring the noble air and gallant achievments of the foremost rank, I shall think myself worthy of a louder triumph, than if I had headed the whole army of orthodox preachers.

The difficulties and discouragements I am under are a full match for all the law resolution I am master of. But I comfort myself with this consideration. The more danger the greater glory. The general who at the head of a small army, encounters a more numerous and formidable enemy, is applauded if he strove for the victory and made a skilful retreat, although his army is routed and a considerable extent of territory lost. But if he gains a small advantage over the enemy, he saves the interest of his country, and returns amidst the acclamations of the people bearing the triumphal laurel to the capitol. (I am in a very bellicose temper of mind to night, all my figures are taken from war.) I have cast myself wholly upon fortune, what her ladyship will be pleased to do with me I cannot say. But wherever she shall lead me, or whatever she shall do with me, she cannot abate the sincerity with which I trust I shall always be your friend,

JOHN ADAMS.

EDUCATION IN GERMANY.

[Extract from a pamphlet upon the establishments for Public Education in Bavaria, Wirtemberg and Baden.]

The kingdom of Wirtemberg appeared to the author as one of the most generally civilized in Europe. Elementary education is universally diffused. All can read and write. The political condition of the inhabitants is also highly favorable, as almost every father of a family is a landed proprietor.

The following are some of the existing regulations concerning education in Wirtemberg:

1. There is an institution or college, in the vicinity of Stuttgard, for the instruction of school teachers. Here they are examined after passing through the required studies, and no one is permitted to take charge even of the most common school, unless he has a proper certificate. There is also an institution for instructing female teachers, in which are taught the ordinary branches of science, with needle work and the art of cookery.

2. In every village or hamlet there is a school, and the master who directs it, has as part of his salary, a house with a small garden annexed to it. Government fixes the amount of his salary, which is paid, if necessary, by a tax on the district. In large towns or cities, the number of schools is of course increased, according to the number of the population.

3. A law is in force requiring every child to be sent to these schools—females from the age of six to that of thirteen and males from six to fifteen. If the parents can afford to pay the whole or part of the tuition, they are required to do so, otherwise the district.

4. The branches required by law to be taught, are reading and writing, grammar, arithmetic and geography. Biography and history are also read.

5. In every district the clergy of all denominations act as superintendents or trustees over the schools. Religious instruction forms no part of the school education. This is entrusted to the respective clergymen, in consequence of the variety of sects to which the children belong.

6. All the children are annually examined before the above trustees, and whoever have remained the required time, and are found qualified, receive a certificate of the same. *Without this certificate*, no person under the age of 21 is allowed to be employed throughout the kingdom.

In Bavaria, a system of education greatly resembling that of Wirtemburg, is pursued. Mr. Hazzi, an enlightened patriot, has composed a catechism of Agriculture, and has had influence enough with the government to induce them to order its introduction into all the schools. The science is also practically cultivated.

Every school has some two or three acres of land annexed to it, in which the scholars act as laborers—sowing various kinds of seeds—noticing the varieties of culture—and the phenomena of vegetable physiology. A small garden spot is reserved for the female children to raise flowers.

Baden is no less favored than the other countries in the general diffusion of elementary schools. Female instruction is particularly attended to—The elder scholars in the Female Academy at Carlsruhe study natural history, (and in particular botany,) astronomy, geograghy, the French and German languages, music and dancing.

Every traveller in Germany, notices the prevailing passion in that country for music, and the high perfection attained in it by multitudes of the population.

MORAL INFLUENCE OF CHRISTIANITY.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to every virtue. No man, perhaps, is aware how much our moral and social sentiments are led from this fountain; how powerless a conscience would become without the belief of a God, how palsied would be human benevolence, were there not the sense of a higher benevolence, to quicken and sustain it; how suddenly the whole social fabric would quake; and with a fearful crash, sink into hopeless ruin, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. Once let them thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself in human affairs; that all the improvements perish forever at death; that the weak have no guardian, and the poor no avenger; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is every thing to us, and death is total, everlasting; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope, perhaps, that human laws and natural sympathey would hold society together. As reasonably might we believe that were the sun quenched in the heavens, our torches would illuminate, and our fires quicken and fertilize the creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of the day? And what is he more, if Atheism be true? Erase all thoughts and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and poverty and suffering having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, and principle, would be mocked and spurned as unmeaning sounds. A sordid self interest would supplant every other feeling; and man would become, in fact, what the theory of Atheism declares him to be—a companion of brutes.

THE FARMER.

We quote the following remarks from a speech of the Hon. John Rowan, of Jefferson county, Kentucky, addressed to his fellow citizens, at a public dinner to which they recently invited him.

'There is not,' said Mr. Rowan, 'according to my notion, in the vocabulary of our language, terms of such proud and solacing import, as those of CITIZEN and FARMER.

* * * Who is there among us that beholds the condition of our farmers, and does not exult in the consciousness that he is an American citizen, and pant to superadd the character of farmer? The house of the farmer is the abode of the virtues. It is a school in which lessons of practical wisdom are taught. It is a temple in which the precepts of our holy religion is inculcated. It is the castle of sovereignty, for it is owned by its occupant, and he is a freeman—it is the residence of peace, order, harmony and happiness. Patriotism and piety unite in consecrating the place, and in suffusing every countenance with their sacred unction.—Indeed, what condition in life is so likely to produce that patriotism, which will stand the country in stead upon emergencies, or that piety which will afford solace in extremity, as that of the farmer. He occupies a constant, intimate and sensible relation with Heaven. His mind is subdued into a love of order, by constantly beholding that which prevails around him. The regular succession of the seasons, of day and night, and of seed time and harvest, admonish him to the observance of regularity and order in all his conduct. He perceives that the Sun and the Moon perform their circuits without loitering on their way; and learns from them, that industry is required at his hands. He looks to Heaven through its rains and its dews, for the reward of his labors in the abundance of his crops. He makes the sacred volume of Revelation the man of his council, and source of his consolation. He unites with his wife and his children in tones of supplication and strains of praise around the family altar, on the morning and evening of each day. He acknowledges no sovereign but Heaven and the people; he bows with *appropriate* reverence to the will of each, and exults in the freedom of his own—for his homage is a free-will offering, claimed at his hand by the convictions of his reason. His affections are conducted by his judgment and not by his fears, in his devotion. Matron chastity and infantile innocence sweeten, and religion hallows the atmosphere of his home, and render it resistlessly attractive. He loves his country because the farm and the domicil of which he is the proprietor, and with which his affections are identified, are a part of that country. His patriotism is an essential part of his conscious identity. Connected by his piety with Heaven, it partakes of the stability of the former, and the purity of the latter. It inspires him with a holy enthusiasm in the cause of his country, when its honor or its safety is concerned. It is electric and strikes every contiguous bosom, till it pervades the community.

I would not be understood to mean that the Farmers are exclusively the patriots of the country; far from it—every honest man, whatever his profession or pursuits may be, who is connected with the soil by proprietary or domiciliary ties *must* be a patriot, all other citizens *may* be so. I only mean that the situation of the Farmer is more favorable to the growth and propagation of *that* exalted virtue, and indeed of all the virtues, than any other condition of life. Every wise people will cherish the farming interest, as the basis of their prosperity. Mechanism and Merchandize are the daughters of Agriculture; entitled to great favor on their own account, but still greater on that of their mother. They flourish best when left to her nurture; and most when she is most healthful and vigorous—and the people should be careful not to inflict languor upon *her* in the view to grow and strengthen them.

RELIGION OF THE BURMESE.

The more we extend our knowledge of the manners and customs of heathen nations, the greater evidence do we receive of the civil blessings of Christianity, to say nothing of those of a higher nature. This is illustrated by the following paragraph from a review* of 'Crawfurd's Embassy to Ava.'

At Melloon, the number of temples seemed to exceed the number of dwellings, which is not unusual in the Burman towns and villages. The former are as splendid as gilding can make them, and the latter as humble as can be conceived from the frail materials of which they are constructed—bamboos, palm leaves, and grass. The wealth of a Burman, always insecure, is very generally expended on the luxury of temple-building. Religious merit, indeed, consists mainly in the construction of one of these huge, costly, and showy edifices; and is not considered as increased by building a durable one. No one ever thinks of repairing or restoring an old temple; and the consequence is, that in every part of the country may be seen half-finished structures of enormous magnitude—the respective founders having died before they were completed. In most countries of the world, the prosperity of a place is indicated by the comforts and the luxuries enjoyed by the inhabitants, and by the respectable apearance and elegance of their habitations; but here, it seems, the wealth of the people is only to be judged of by the number, magnitude, and splendor, of temples and monasteries.

* English Quarterly Review, republished by Messrs. Wells & Lilly of this city.

PETROLEUM WELLS OF BURHAM.

Mr. Crawfurd in the account of the Embassy to Ava, speaks of the petroleum wells of Burmah. He estimates the exportation from the wells to amount to 17,568,000 *vis*, of twenty six pounds and a half each.—Capt. Cox estimated the whole annual produce of the wells at 56,940.000.

At Renan-k'hyaung, [says Mr. Crawford,] which, we are told, means literally 'odorous water rivulet,' are the celebrated petroleum wells, which supply the whole Burman empire with oil for lamps, and also smearing timber, to protect it against insects, and particularly the white ant. Its consumption for burning is stated to be universal, until its price reaches that of sesamum oil, the only other kind used for lamps. The wells, which occupy a space of about sixteen square miles, vary in depth from two hundred to two hundred and fifty feet; the shaft is square, not more than four feet each side, and is formed by sinking a frame of wood. The oil, on coming up, is about the temperature of ninety degrees of Fahrenheit. It is thrown into a large cistern, in the bottom of which are small apertures for the aqueous part to drain off, when the oil is left for some time to thicken. It is then put into large earthen jars, placed in rude carts drawn by oxen, and carried to the banks of the river, from whence it is sent by water-carriage to every part of the empire.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

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THE
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AND
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Sept. 5.

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